1971

Might it be that stones are the fulfillment
and bridges only dreams?
—John L'Heureux

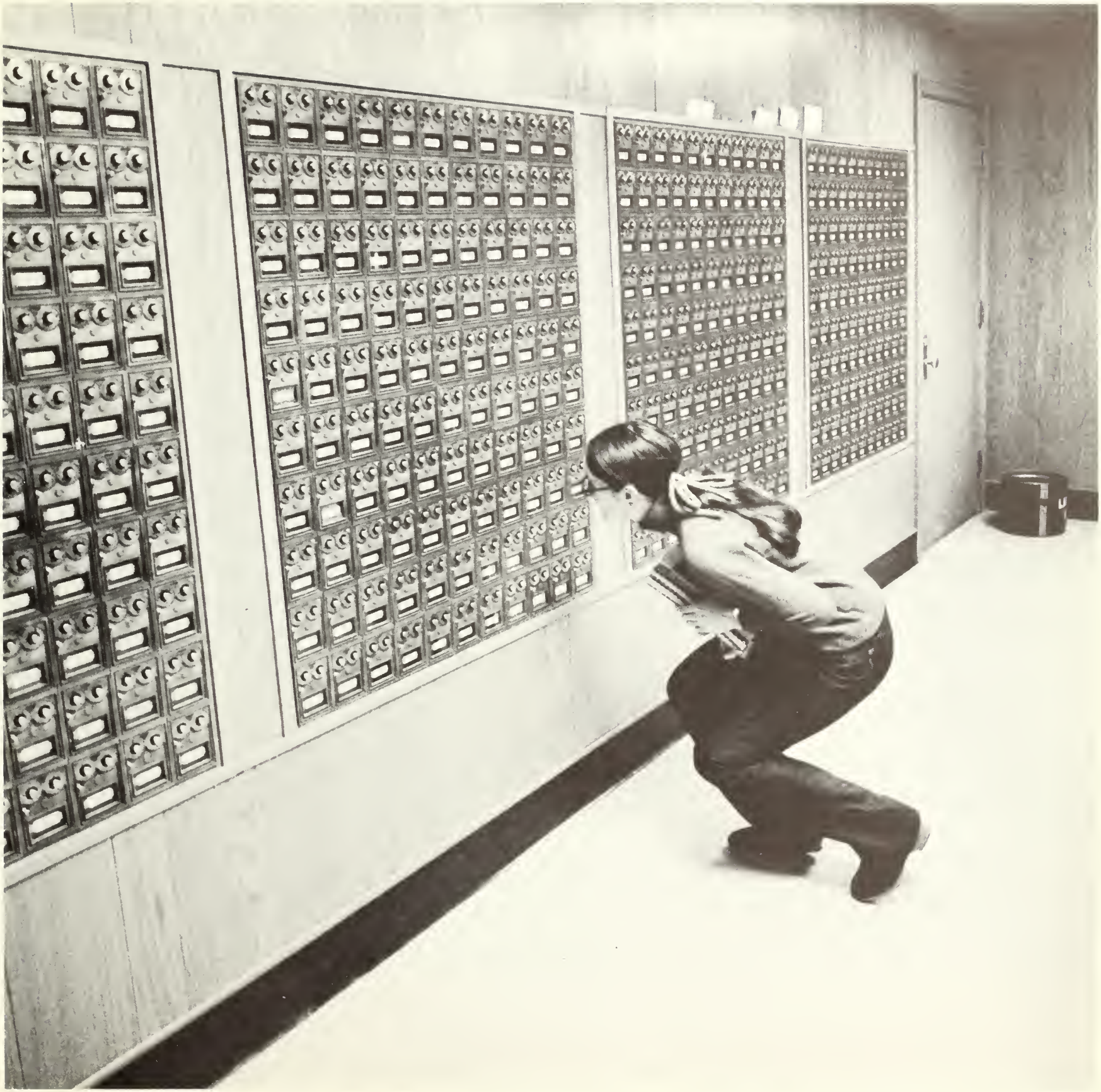
Each generation holds freedom as precariously as any other. The heroic among us struggle to be free as Hamlet had to struggle . . . or the Karamazovs . . . or Siddhartha. The less than heroic tend to fall under the Grand Inquisitor's judgment of finding freedom too great a burden. The disguises of unfreedom are always contemporary; the reality remains as constant.

In our world where news media destroy our illusions, where philosophical systems no longer concur with life as we experience it and theologies are groping and humble, we move toward hope or despair. To see life as radically mysterious can propel us toward constructing new myths. In our fear of an open, hanging world, we can declare our new patterns as absolutes and declare in our arrogance that we have found our resting place. And so can become the dogmatists of a new age, however liberal our cause. We can tell the still-free seekers and questioners that our truth is the whole truth because we say so. Locked in our skinner boxes we can succumb to the temptation that all the world is there with us.

Or we can proclaim meaninglessness, and the futility of a shattered world.

But to be free is to live with the dimensions of forever—of height and depth and past and future filling the present. To be free is to face life without systems of thought; it is to be equal to the pain of wrestling with meaning of our life and all of life as proof of life's deep mystery and its infinite possibilities. To be free is to hope. It is to reject death as curse and choose life as blessing. It is to believe in oneself and others so deeply that neither war nor poverty nor racism nor injustice nor stupid, compassionless leadership can ever separate us from life. To be free is to resist the foolish desire for an unhuman Utopia where all of life in its fullness is present forever. To be free is to cherish stones and find that the beauty of the cherishing creates the bridge. It is to be reconciled to life as forever moving and so forever incomplete—never wholly present or possessed once and for all. To be free is to love the fragments as sheer gift and grace and to be made free and whole in the loving.

—Dr. Marilyn Rose

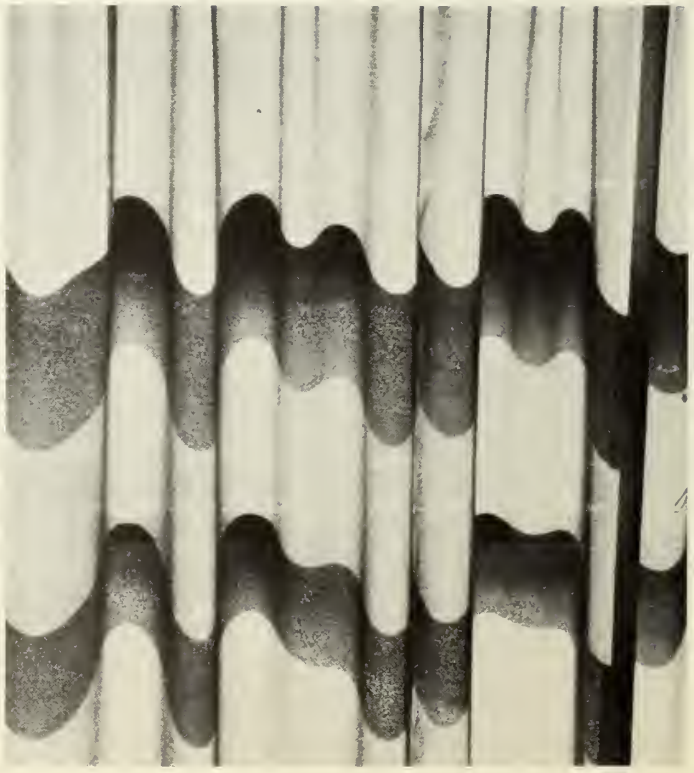


I stand on the highest branch of the tallest tree, bare toes gripping, arms extended, body falling forward so, so slowly; a bubble rises from the pit of my stomach. Enlarging and quickening as it passes, it forces its way through my chest to my throat. I close my eyes and surrender all my being to the bubble, which with one last thrust, breaks the barrier of my mouth and enters the region of my brain. Bare feet slide on slippery bark and my body leaves the tree, falling upwards at tremendous speed.

My body . . . what an amazing creation.
My body . . . a precision instrument in the hands of my brain.
My body . . . a hard and compact unit whose core generates such energy and heat that the flames turn my vision red, turn my vision back to the source of all heat and fire, back to the sun.

The earth's dark bosoms's beating and heaving, heaving and beating against my back. The sun enters my uplifted palms, seeps down, down deep, melting each sinew, each vein, disintegrating each love, each hour, each individual trait and leaving only that flame at the core of my existence to unite with the fire of the sun and the warmth of the earth and the core of every other living or inanimate thing. The sun has come to earth, and the green lattice-work clouds melt and flow across the red sky in joyful imitation of the union of all living and inanimate things which they witness and of which I am a part.

When I got back I wanted to tell you all about it, but I knew you could never understand, so I decided to just keep it to myself.



Scene: Empty Stage

On walks a lad apparently looking for something on the ground. Soon an onlooker approaches the lad.

Onlooker: I say, what are you searching for so intently?

Lad: (somewhat startled), Oh! You frightened me. You see, now I have been caught without them. Oh, no. I must not tell you. (Secretly and to himself), He must not know, no one must know.

Onlooker: (Swinging his black cape over his left shoulder and sneering), Stop being so mysterious, Lad; after all I am an understanding person, perhaps I can help.

Lad: (to himself), I need someone to confide in now, but what if he is one of those without any? He seems like an understanding person, yes, I will do it, I will tell him.
(to Onlooker), You see, it all started when I began to doubt, then suddenly it happened and here I am alone, my morals have been lost. I have been scurrying to find them, before anyone discovers my helpless situation, but to no avail.

Onlooker: (twisting his long black moustache between his middle finger and thumb), Nothing to worry about, my boy, nothing to worry about. Just come with me and we will forget about—I mean find—your morals or whatever.

Lad: (confused), but, but, but, . . .

Onlooker: (quickly throwing his caped arm around the boy), Now, now, my boy, just come with me.

And off they go with Lad under the wing of Onlooker's cape.

In the not too distant future the two come to a waterfall. Lad sits down alone on a rock to meditate on the loss of his morals.

Lad: Oh, Waterfall, may you be the object I need to convince myself that the loss of my morals was just. You are so beautiful and so happy, yet each day you lose so much of your precious water. What are a few morals compared to so much of your beautiful sparkling water.

Waterfall: If only I could speak to you lad. You see the water that comes off of me is always replaced by more. I am constantly in a state of flux, never to run dry.

Lad then once again left with Onlooker convinced he should no longer search for his morals. They walked for some time. When they stopped to rest they were in a sunny patch of grass. Onlooker sat under a nearby tree as he was one for shade, but Lad remained in the sun.

Lad: (Still reflecting the loss of his morals), Oh, Sun, you are so beautiful, so warm, so rich, and yet you forever shed your light. I may this once shed my morals.

Sun: Oh, Lad, but if only I could speak to you. I shed my light but I have an ever replenishing supply. This is the difference between us.

Soon the duet traveled on again. Their final resting place in this day's journey was a wheat field.

Lad: (wandering along in the field and still pondering his situation), Oh, Wheat Field, your wheat is so beautiful, yet every fall you let your wheat die, so just this once I may let my morals die.

Wheat Field: Oh, Lad, if only I could speak to you. Before my wheat dies I drop my seeds, thereby replacing the wheat that has passed on.

But Lad was content, you see. As he rationalized away the prospect of searching longer for new, more meaningful morals he substituted in their place his shallow impression of other peoples values.

Lad and Onlooker went forth arm in arm.

—Nadine Bonda

For me, individuality connotes precious, thought-filled, uniqueness. Where individuality is cherished, there is continuous striving in the direction of creative becoming. There is a heightened awareness of the expansion of human faculties and attentiveness to the styling of an inward disposition which seems to be the fruit of my own activity. Of consequence to me are the impressions I am constantly assimilating from the changing context of the world in which I find myself, the memories I am recovering to carry with me, the affections I am owing as I move through successive stages of my life helping to create the future. Matters of importance to me—my perceptions, my remembrances, my loves, my judgments—must be twice lived that through reflection I may discover those forms—or pollutions—in my empirical soil which my thought or activity first took and which now must be jettisoned. Over and over again I begin; I tear myself away from myself in search of new forms. The freedom of all persons to experience this beginning fills me with excitement and with a longing to share in the infinitude of patterns which are being woven. As numberless, precious, thought-filled, unique individuals make progress toward completion, I believe they experience the end as the beginning, supporting the life that is given far more than it is formed.

—Sister Viterbo McCarthy

The setting sun smiles on others now
And tomorrow I will ride the wind.
I expect the weather to be fair,
And the sky to be always open.

I know I'll hear the thunder speak,
But only after today's breeze has sung;
And I'll be sunburned now and then—
Strange . . . that warmth and openness should sting.

My coat, at any length, keeps out the cold of
frowning clouds
Yet smiles know no season.
A little fear has come to visit . . .
We'll travel together on tomorrow's wind.

—Mary Jane Curtin

Mount Regis 1971

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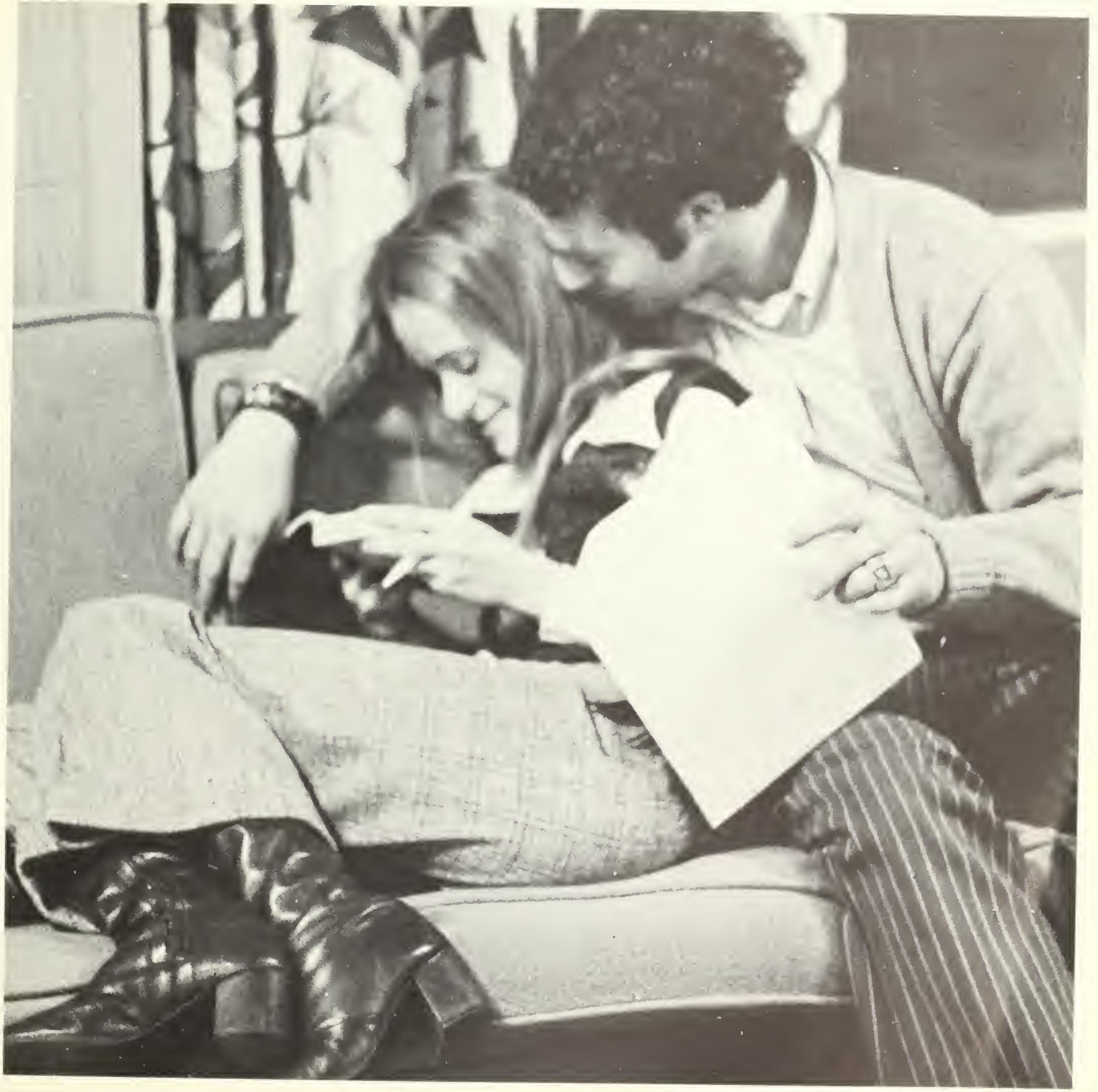
All written copy submitted by
faculty and students

Expectation is . . .
awareness of a past
rich with its grateful memories
encouraging in its testimonies of true humanity
demanding that we continue to struggle against injustice and hate

awareness of the present brimful with ambiguities
of optimism and pessimism
of the agony and ecstasy of life
of the tension between what was and what will be

awareness of the future
challenging us
to deepen each man's experience of his own dignity and worth
to translate the rhetoric of peace, love and justice into realities
to wonder and grow in the world that is ours as free individuals before
God and servants of one another.

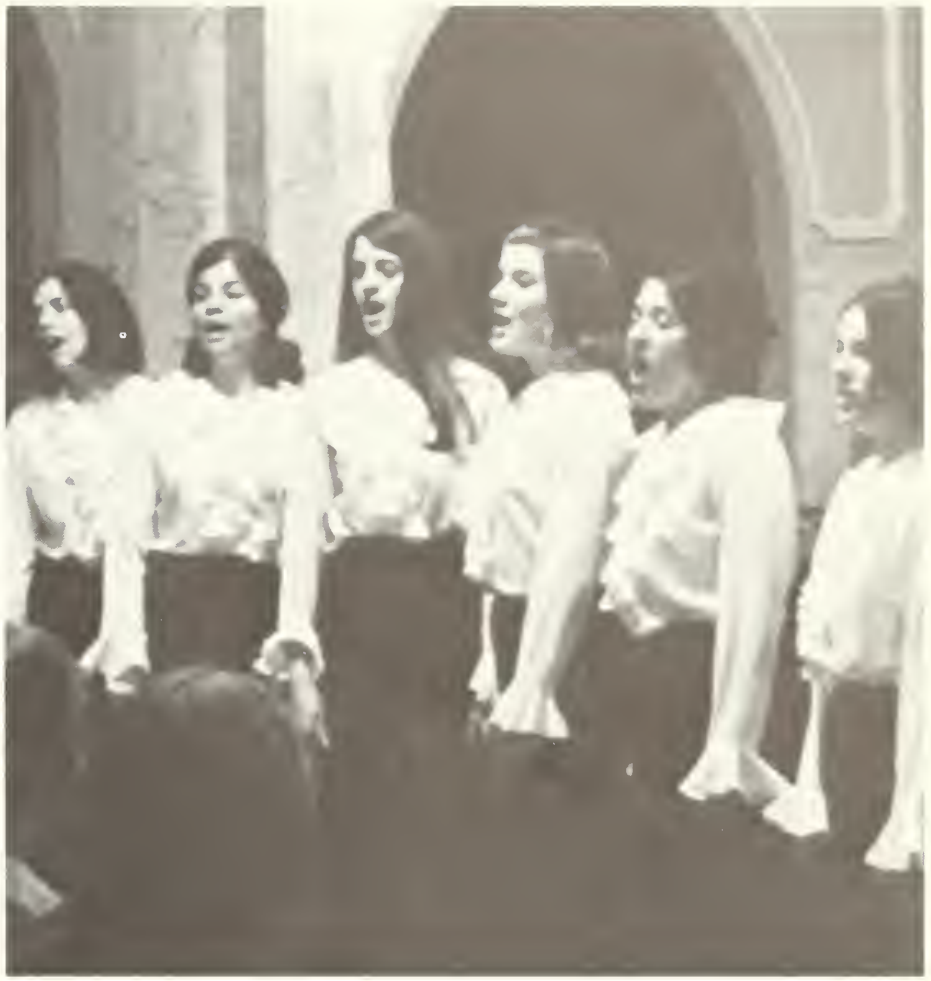
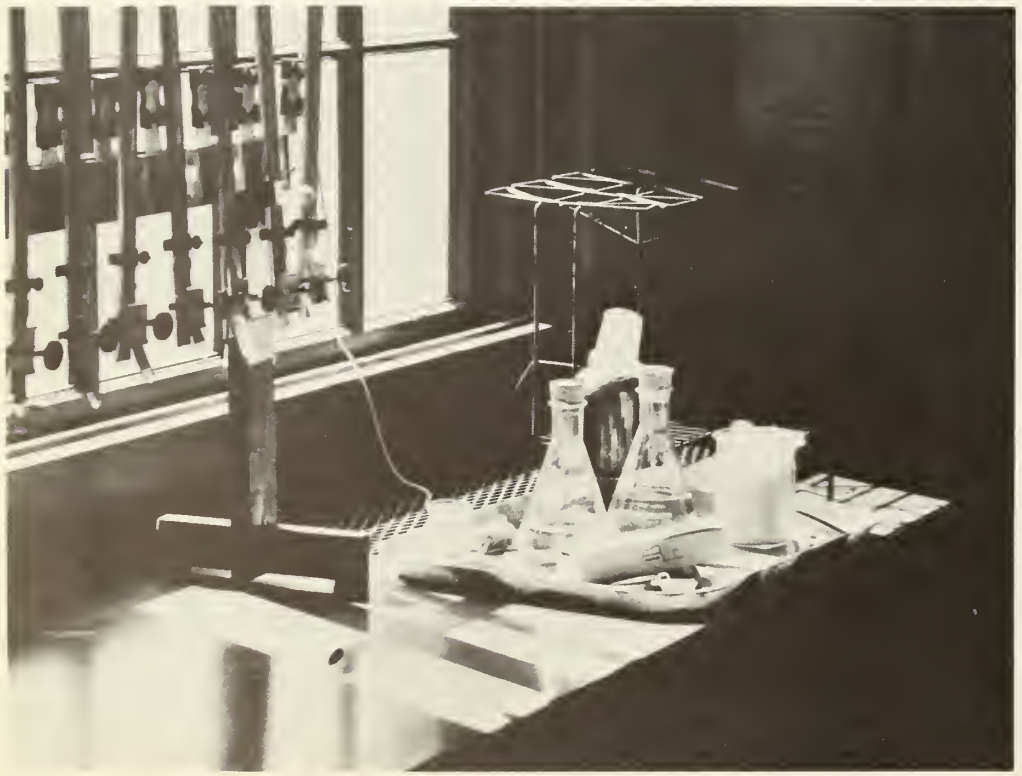
—Sr. Claire Ryan

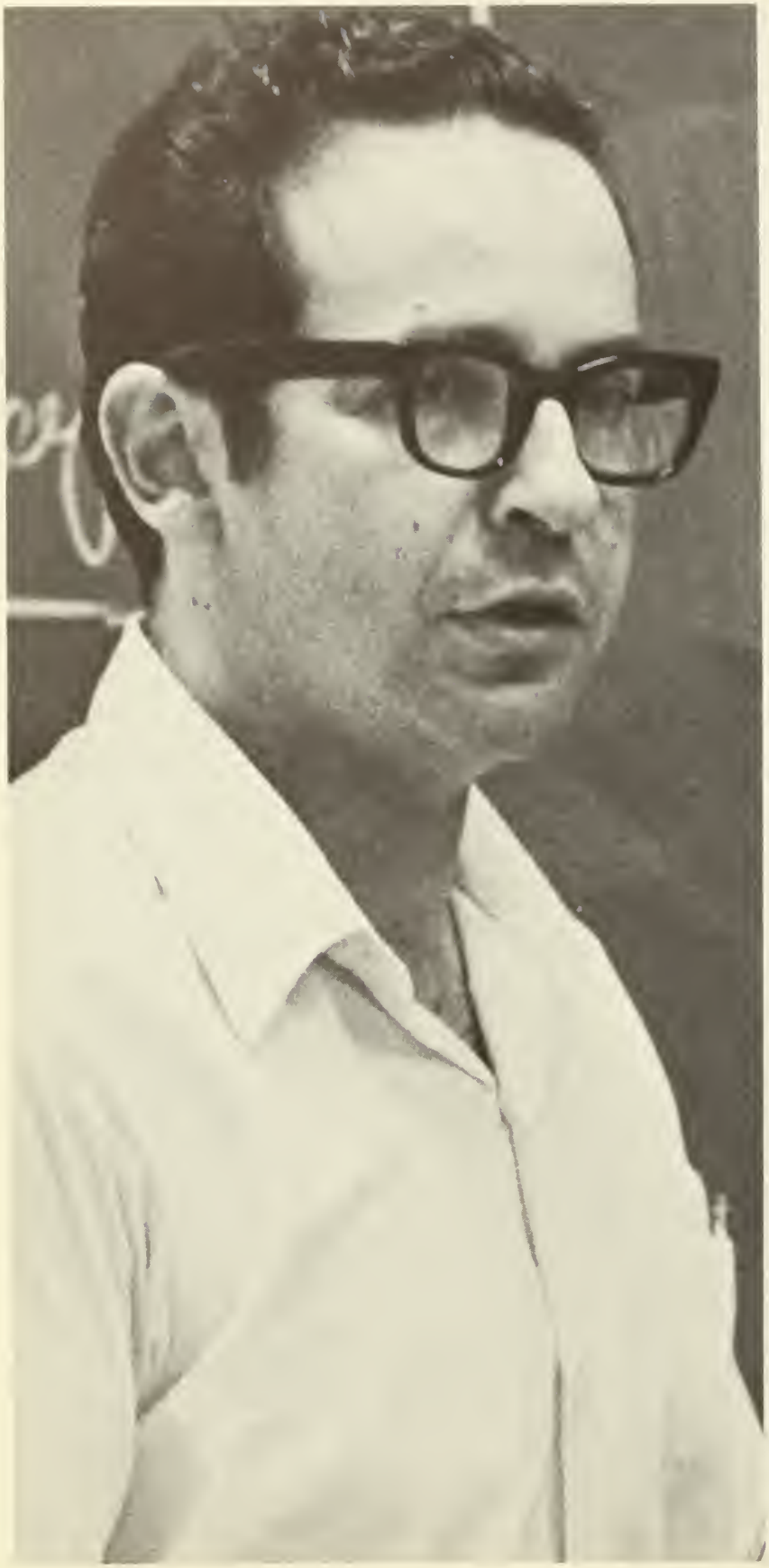


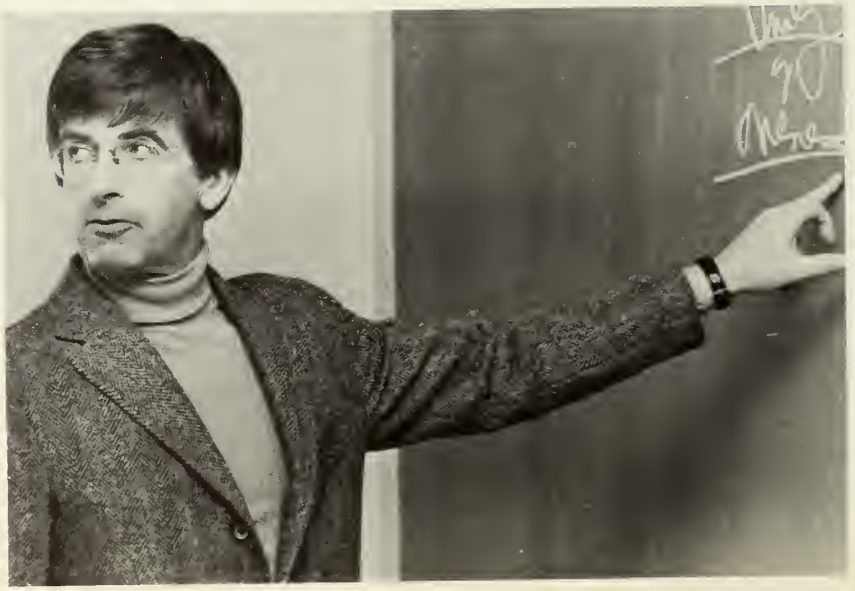
What am I to you? Have I caught fire from the tiny fire you offered me—or have I let the cold wind of my in-selfness diminish your flame? Am I the strong bond that welds two identities to a whole, or am I the doubt that pushes a wedge between the both of us merging to one? The high winds are blowing and softly singing the song of my being—are you listening with ear bent to catch the breathings of my heart to yours? Who is listening—or are we both talking too stridently? The whir of the time-machine deafens us; the vibrations of the time-machine shake loose the tentative grasp we had of each other's self and racing on, we slip unnoticed into the past, having left, snail-like, a shiny residue to love upon the shape of every life.

—Sister Regina Marie

Let's be friends.

KENNEDY'S
BOND
RIDLEY'S







QUESTION: There have been a great many changes on campus during my four years here. I would like to ask you a few questions about the present Regis student since, as Dean of Students, you come into contact with a great number of us daily.

Could you evaluate social or political activism at Regis. Are students here involved enough outside the campus?

SISTER CATHERINE LABOURÉ: On the whole, I think that the group which devotes itself to the active support of social and political causes is relatively small. The majority of students are committed to their self-development and the immediate concern of day-to-day living. It's evident that the students who are socially and politically oriented have usually experienced some satisfying involvement prior to their arrival at Regis and, once here, they continue their activities. What we need is a higher degree of leadership from these students; perhaps then a greater degree of student involvement would be achieved on and off the campus.

QUESTION: The role of student government is always changing. Is the present structure effective and functioning?

SISTER CATHERINE LABOURÉ: These are the days of self determination and enlightened questioning of authority. I feel that the Regis students have devéloped a satisfactory form of government so far. But with the rapid evolution of all forms of human organization, I feel that student government will develop into an all embracing type of college government corresponding to the broadening horizons of the college scene.

QUESTION: Have you seen different social patterns evolve within the past several years?

SISTER CATHERINE LABOURÉ: Yes, this is an inevitable and challenging condition of college life. Since students come from the world of the '70s, their social patterns don't revert back to a previous decade. They come to Regis with a presupposition of freedom and movement. This can be observed in the increased freedom with which the students leave home. They move out not just to a college campus, but many go right into apartments. I believe this will increase, and an exodus will begin out of the dormitory into the community or into college-owned low cost apartment buildings, similar to what is being done at Boston College now. Also, the students' dress indicated that they do not intend to conform to a mold set up by an institution. Freedom of expression has definitely increased, and the girls seem to be more self-confident in relating to others as well as truly putting across their ideas. There is no longer a respect for traditional college patterns. Students intend to form rather than accept a Regis tradition.

QUESTION: The women's lib movement is often talked about and quite a few students are actively involved in it. Has this changed the problems you've been approached with?

SISTER CATHERINE LABOURÉ: The successive classes of freshmen come here from varied educational and cultural backgrounds. They are then immersed in a culture that is predominantly female. At present, the Regis student does not usually indicate any strong, radical support for women's lib. The climate here poses no threat to their rights as women and so there has been no distinct evidence of any change in their demands traceable to the women's lib movement.

QUESTION: Sister, you have been involved in both counseling students and in abolishing the in loco parentis theory. In the future, what role do you think the college will play in a student's personal life? Does it have to be neutral, or does it have the obligation to present some kind of moral structure or value system for the students?

SISTER CATHERINE LABOURÉ: The college should provide a milieu in which the student can mature and become her best self. Regis aspires to give her students the information and motivation to choose a value system worthy of an educated Christian adult who is capable of living a full life of love and service in the world of the 70's.

We're always bombarded today with technology. The person is less valuable in this context. The educated person should be able to sift truth and sense intuitively that which is really human. I think that this is done primarily through the teaching of the humanities hand-in-hand with the sciences. The wisdom of the ages is presented so that the student is not caught up blindly in this technological age. Hopefully, through the education we offer, the student can evaluate knowledge and make it serve to give weight to that which is truly human in her own value system. The institution can not be neutral. This position would be dangerously innocuous.

Equipped now
with the jargon of the trade
proving my intellectual ability;
knowing the proper
semantics and arguments;
familiar with the aesthetic products
of the ages;
having followed the
proper course of study;
emerging a liberally educated woman,
I find that my only need
is a denim jacket.

—Barbara Rancourt Kane

CF

42
25
10

QUESTION: In most of the dorms, the R. A. system is new this year. Do you think the new system allows for a greater amount of personal freedom?

GAIL PLATT I don't think it allows the student more personal freedom. If you're talking about discipline, when the housemother was solely in charge, the rules were not enforced and quite generally ignored. Now, we hope that the rules are workable, and that the responsibility for making them work lies with each girl. I see the R. A.'s function, not as increasing freedom, but as fostering a community spirit, uniting the wing or floor. The R. A. isn't supposed to be a policeman, but she's there if she's needed.

PATSY WONG I agree. The main role of the R. A. is uniting the students in the dorm, working together, sharing problems together, making a dormitory system work. Personal freedom is not the issue here.

QUESTION: Has there been any conflict between the R.A.'s and student government roles?

GAIL I don't think so. Our roles are really quite different. The R. A. is more of a medium. She can go to student government and relate the information to the students if she wishes. We did set up a meeting with Student Court to set up guidelines. It is conceivable that the R. A. would give the student a warning and then send her to Student Court. R.A.'s are auxiliaries between many different campus organizations: administration, student government, and so on.

PATSY It's certainly one of the main reasons for R. A.s' existing to be able to refer a student to the proper authorities if she is in trouble, or needs assistance.

QUESTION: Have you run into problems regarding apathy on campus?

PATSY In my four years at Regis College, I have found it to be a very apathetic place. Girls do not care, and are not interested in what is going on outside the school. The typical middle-class problems occupy the mind: shopping, dates. The students really don't care about world situations, oppression. Even when there is a lot of stimulation around, they still don't respond enough. I find it very surprising in girls who should be more active.

GAIL I agree mostly with Patsy, but I'd like to make two points. First, I'm not sure about classifying Regis girls as "apathetic." I think they can be accused of passivity. I know many girls who would like to be involved in activities on campus, for example. But most of them have the impression that it would be beating their heads against the wall. They say—why try? I won't get it done anyway. But, of course, there are a certain group of people who do try.

Secondly, there was an interesting letter about student radicals to the editor in a recent issue of *Time*. It pointed out that demonstrations and talk of injustice was very popular, but when it came down to really concretely working on something, students lost interest. I think that this is true, not just on the Regis campus, but as a fairly widespread college phenomenon.

PATSY This year we also have a problem in that a cloud of depression has really settled on campus. The kids don't seem to feel that they're getting anywhere. Something is lacking in their get up and go, even in their own personal concerns. I can't put my finger on the problem.

GAIL Last year, they lightened the course load, yet this year, there's more work than ever before. There doesn't seem to be any *time* left over for anything. There's a high pressure push on everyone, even if it's to complete course requirements.

QUESTION: There's been a controversy among the students as to the necessity and advisability of the R. A. system. Would you comment on this?

GAIL The system is still very new. People are not used to it. Once they realize what the R. A. program is about, then opinions change. There hasn't been much education concerning what the R. A.'s are doing or can do in the future. They have many responsibilities. Hopefully, by uniting the girls, we can get more spirit and life on campus, and get rid of the apathy.

PATSY In a dorm of sophomores and seniors, I see a difference in attitudes. Sophomores really appreciate the R. A. system and are using it well. By the time these kids are juniors and seniors, they'll know the system and be able to make it a more workable program on campus. There should be more done in the dorm: films, lectures, impromptu seminars. Twenty-four hour parietals may be feasible. In any case, a better communication between administration and students will come about.

GAIL I think it would be devastating if the R. A. system were terminated. It prods the girls to be more responsible to themselves and to each other, and to create a more adult atmosphere.

In an age preoccupied with expressions of freedom, no word is more difficult to define. Fundamentally, it is bound up with the ability of the individual to be open to suggestions, to think of alternatives, and to admit of many solutions to a single problem. The free mind does not spurn history, but learns from it; it does not reject tradition, but translates it into a new context. Instead of being threatened by the ideas of others, the free person regards them as an opportunity for acquiring new knowledge. Always receptive to the possibilities of change, the free spirit will never be incarcerated in the microcosm of self. Such imprisonment is regarded as the worst kind of slavery. In the end, freedom transcends any particular time, place, and set of circumstances; it is a state of mind that creates a way of life.

—Sister Marie de Sales

Responsibility is a "heavy" word, but we need not think of it as oppressive. It is unfortunate, in fact, that so many men have focused only upon its burdensome connotation, later to find that they are helplessly weighted by its awesome implications.

For our generation, the word "responsibility" should take on new meaning. We must re-examine the term in a positive light!

What is responsibility? For each individual, first of all, it is a self-directed opportunity to discover who he is. It is an invitation to explore the innermost depths of one's own being; to become a soul-searcher, a seeker of truth; to take Thoreau's advice and become a "Columbus to whole new continents and worlds within you, opening new channels . . . of thought."

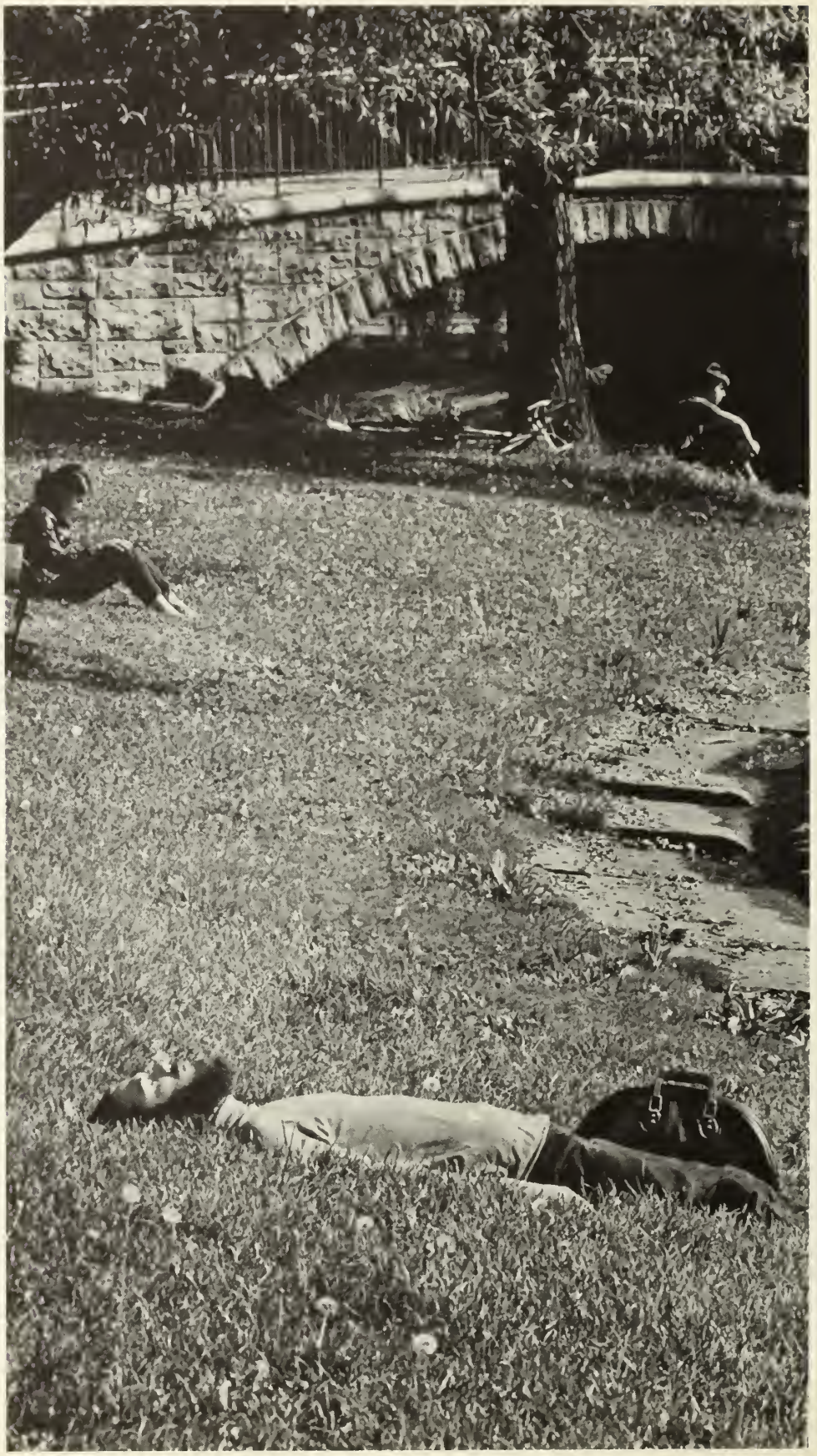
Hopefully, at least one of these channels of thought will bring each man to action outside of himself. Clearly, each of us should see responsibility as an occasion to show another man that he matters, perhaps to rejoice in the happiness of another human being, or maybe caress the cares of another as if they were our own. Responsibility should mean that we charitably extend ourselves to meet the needs of those around us. Through such actions, "solitudes protect, touch and greet each other" (Rilke) as all men become one.

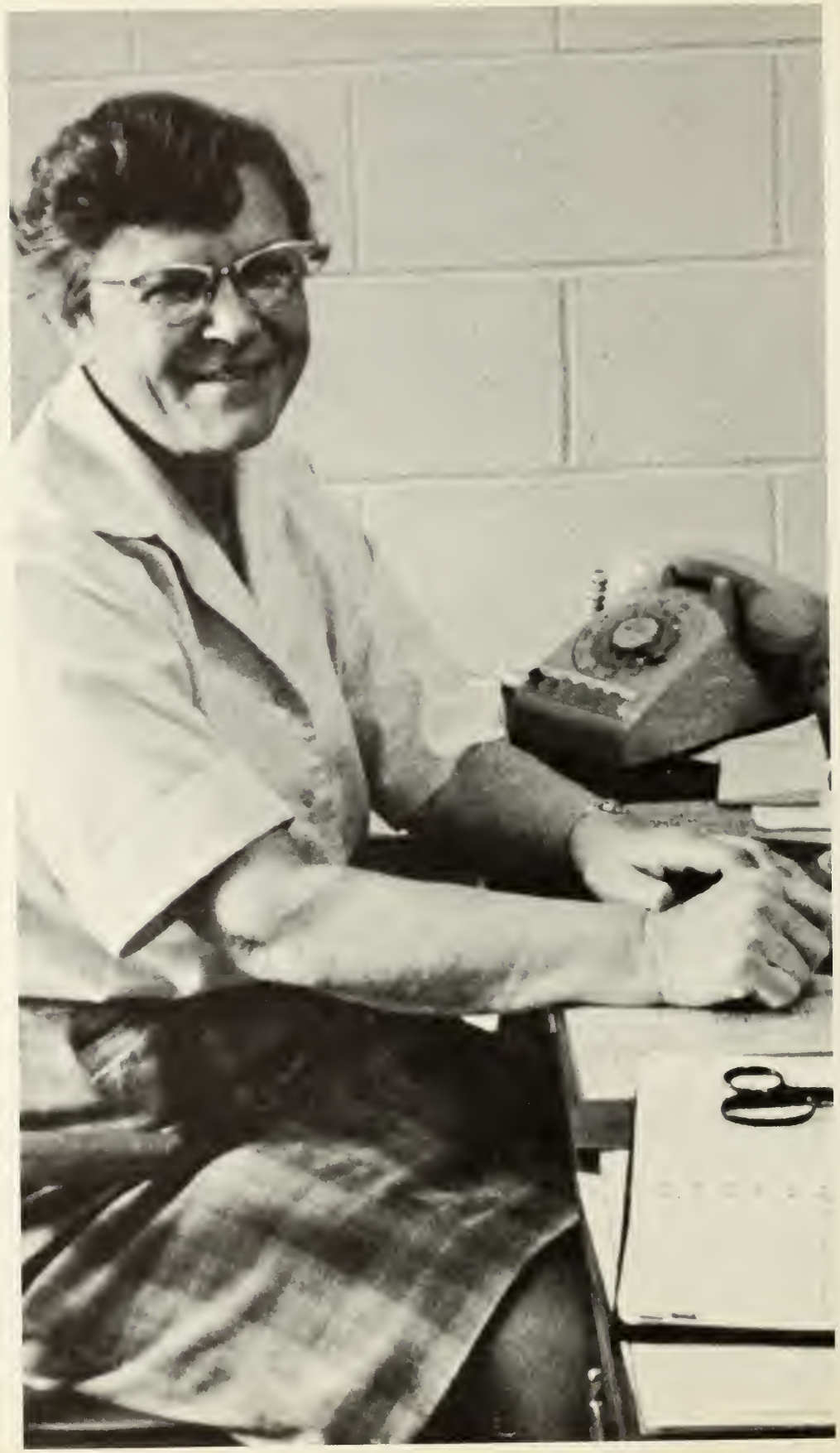
In the last analysis, the new description of responsibility sounds much like a description of love. Think about it. Isn't responsibility actually a means of demonstrating love? Isn't it the responsible person who says: I am concerned about my neighbor and myself . . . I truly care what happens in this world?

If we look at the term from this perspective, we cannot help but be heartened by the optimistic picture it presents. Certainly, the command for responsible action is not a light one; however, it will be one which is a pleasure to bear.

Indeed, if our generation approaches "responsibility" as an opportunity to work for the betterment of all men, most assuredly we will be able to sing (pardon me, Jacques Brel) that the world is "alive and well and living" in love!

—Ellen Byrne





NEW!
ENZYME
Bold
POWERS OUT STAINS...
POWERS IN BRIGHTNESS

74

Liberation is . . .

by a collective of male and female faculty members who prefer to remain anonymous

going to a women's college
running in the Boston Marathon
liking math
inviting your male secretary for a drink and making a pass at him
wearing a bra if you're running upstairs
asking a man to dance at a mixer
not going to a mixer
becoming a priest
teaching your son how to knit
enjoying pornography
not caring if your male professor is married
paying for your date's dinner
lurking in the woods behind the Holy Cross dorms with binoculars
subscribing to *The Ladder*
whistling at a good looking man
taking (and passing) the tests to become an astronaut
not having wedding pictures to show at your first college reunion
not having baby pictures to show at your second college reunion
encouraging your son when he asks to take ballet lessons

keeping your own name after marriage
wearing Levis to the senior prom (what are you doing at the senior prom?)
going to see *Censorship in Denmark* without pretending you are interested in its social content
not knowing how to type
knowing how to type but not telling anyone about it
trying out for the football team
giving a man your seat on the bus because he looks tired
not caring if you earn more than your husband
quitting the garden club because it interferes with your Friday night poker game
asking your father-in-law to teach your husband how to cook
dating a male nurse
taking sewing lessons with your husband
stopping on the highway to help a man change a flat tire
listing yourself as "head of the household" on the census
going to the Harvard Business School
winning a chess game on your first date with a man you like
changing the words of sexist nursery rhymes when you read them to your daughter
serving rib steaks at a ladies' luncheon
when you're in Italy, pinching a man on a crowded bus
dating someone who is younger than you are
having your own bank account
expectation

WOMEN - COME TO A
CELEBRATION OF
INDEPENDENCE
MARCH WITH US ON
INTERNATIONAL
WOMEN'S DAY
SUNDAY - MARCH 8
1:00 P
We will meet at Park St. MBTA Static

AGE OF TRANSITION

Women have been struggling publicly for their rights more more than one hundred and twenty years. In 1851, Sojourner Truth, a Negro freedwoman addressed a women's rights convention:

"Look at my arm! I have ploughed and planted and gathered into barns, and no man could head me—and ain't I a woman? I could work as much and eat as much as a man—when I could get it—and bear the lash as well! and ain't I a woman? I have borne thirteen children, and seen most of them sold into slavery, and when I cried out my mother's grief none but Jesus heard me—and ain't I a woman?"

May we continue this struggle together in order that the strength of a united effort might bring us to the day when each sister is free to make those decisions that affect her life.

—Sharon Donovan

WOMEN'S
LIBERATION
AGAINST
WAR

Kathleen Murray Adams

Anna T. Arscott

Rosemary Sheehan Baker

Martha Grimes Balabanis

Janet A. Baran

Jane A. Barry

Patricia M. Barry

Brenda A. Beasley

Mary G. Becker

Maryann Biasi

Louise F. Bishop

Suzanne M. Blackmer

Nadine M. Bonda

Janet M. Bosworth

Ann Brennen

Lynn A. Brusie

Jo Ellen Bush

Ellen M. Byrne

Mary E. Cahill

Mary E. Callahan

Mary R. Callahan

Anne E. Canesi

Ann M. Caputo

Marilyn C. Carey

Sharon T. Carey

Cheryl A. Carlson

Ellen L. Carroll

Joan D. Cashier

Marcia A. Charlton

Cynthia A. Chmura

Donna E. Christian

Elizabeth A. Coan

Maryruth Coleman

Eileen M. Collins

Martha D. Collins

Rosemarie Collins

Margaret Rearick Conboy

Ann M. Cormier

Kathleen M. Cornyn

Ann M. Cosgrove

Eileen G. Crane

Kathleen E. Croak

Elizabeth A. Cullinan

Rosemary F. Cullinane

Nancy A. Cullotta

Mary Jane Curtin

Emily C. Daniels

Anne K. DeRusha

Sheila M. Devin

Jacqueline M. Dion

Mary W. Disken

Patricia Donahue

Sharon M. Donovan

Barbara A. Dorgan

Mary J. Druken

Louise Dunlay

Cynthia C. Durol

Susan G. Effgen

Marianne Ercolini

Marilyn E. Ewer

Linda A. Faldetta

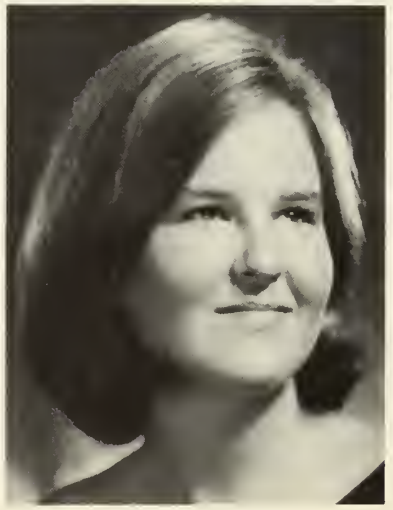
Jane G. Farrell

Rosanne Fassi

Jean M. Finan

Regina M. Finnegan

Ellen C. Fitzgerald



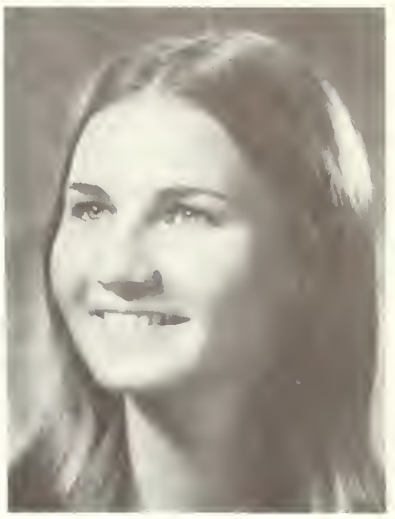
Ann M. Fitzpatrick

Sharon M. Fitzpatrick

Joanne Flynn

Marilyn B. Flynn

Christine C. Fregosi



Frances A. Frydryk

Patricia L. Funder

Rosemary C. Gaffney

Kathleen M. Galiher

Regina C. Gavin

Maryalice Gearan

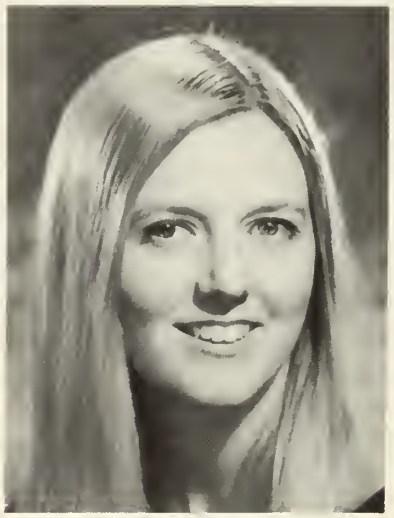
Barbara S. George

Leslie A. Giknis

Patricia E. Gillson

Nancy L. Giudici

Jane M. Grenier



Susan Gray Groth

Lynn C. Habel

Cheryl J. Hamilton

Susan F. Hammond

Catina M. Hayden

Catherine M. Healey

Marihelen Hill

Elaine M. Hogan

Donna M. Hough

Jean L. Hubert

Kathleen A. Huddy

Margaret A. James

Paula M. Kane

Barbara Keane

Nancy F. Kern

Nancy M. Kiely

Susan T. Kiniry

Anne M. Kirby

Joan Marie Kottcamp

Susan Krauss

Carolyn Joynt Lageman

Nancy J. Landolfe

Nancy A. Landolfi

Cheryl A. Lane

Veronica R. LaRocca

Catherine T. Lauziere

Elizabeth J. Lawlor

Simone L. LeBlanc

Louise P. Lefebvre

Veronica M. Lefevre

Bernice L. Leonard

Mary J. Lewis

Margaret I. Lynch

Janet M. Mabee

Jan F. Macchi

Donna M. Maggiore

Ann E. Magyar

Mary E. Mahoney

Judith M. Martenson

Linda A. Martin

Christine A. McCarter

Sally A. McColgan

Ann E. McDermott

Patricia A. McDonald

Susan McDonough

Constance McElroy

Jayne E. McEntee

Kathleen McGannon

Katherine M. McGurk

Mary A. McHugo

Carol E. McMahon

Susan I. McMonagle

Deborah V. Medeiros

Mary Ellen T. Miller

Ellen Minihan

Barbara S. Monty

Kathleen D. Moore

Sandra E. Moore

Martha I. Moquin

Mary E. Moran

Colleen P. Mulcahy

Elizabeth M. Mulshine

Sheila H. Murphy

Sheila J. Murphy

Dianne T. Murray

Gertrude M. Musante

Mary K. Myers

P. Silvana Nardelli

Mary Ann King Neher

Eileen F. O'Brien

Katherine E. O'Connor

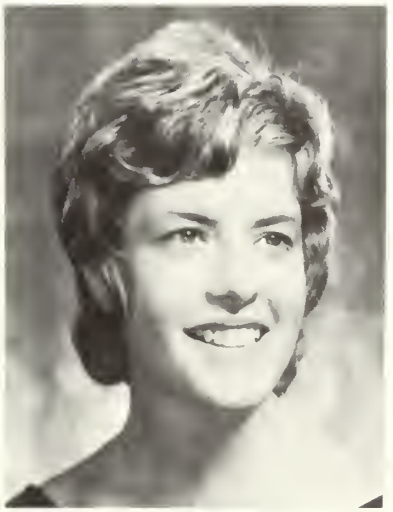
Ellen T. O'Halloran

Katherine M. O'Neill

Maura J. O'Neill

Jo Ann Papagno

Susan I. Pederzoli



Gail Platt

Joanne C. Pleskowicz

Carol L. Proctor

Bonita L. Purnell

Barbara A. Quattrocchi

Michelle Quevillon

Ann M. Randall

Claudia A. Rasulis

Kathleen M. Read

Mary Elizabeth Regan

Kathleen P. Riley

Bette J. Riordan

Carmen Curran Rioux

Anne M. Roach

Joyce A. Roach

Patricia Rossvall

Nancy A. Roth

Eleanor J. Salvucci

Brenda M. Scally

Ann L. Serpa

Kathleen A. Sheehan

Katherine A. Shute

Karen M. Smith

Susan A. Smith

Sara M. Steets

Sandra A. Stewart

Jane F. Sullivan

Janet E. Sullivan

Margaret A. Sullivan

Mary Zoladz Sullivan

Elizabeth M. Szemela

Judy A. Tetreault

Judith Ventres Thompson

Constance R. Todino

Margaret S. Trombly

Corinne A. Volpe

Claudette M. Voyer

Donna Walsh Vrana

M. Gail Ward

Rosemary Weber

Mary Patricia Welch

Rosalind J. Whitney

Carol A. Wilson

Eileen M. Wilson

Carol J. Wisnieski

Maryanne C. Woelflein

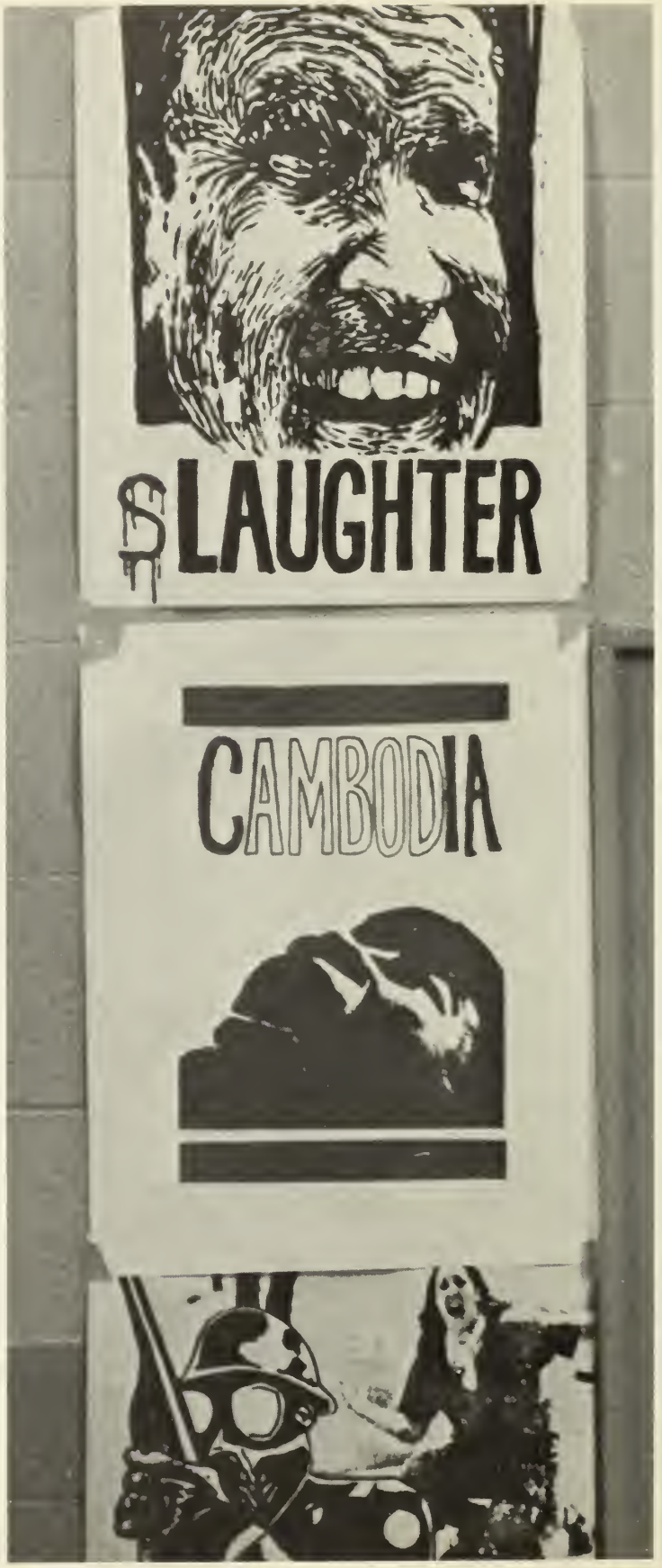
Karen A. Wong

Lavina T. Ferraro

Virginia M. Black

Charlene W. Foy
Evelyn M. Friel
Pamela L. Guiles
Shelley Prout Jenkins
Helen M. McGaffigan
Linda Richards Martin
Patricia A. Moschella
Maureen K. O'Brien, R.N.
Kathleen Owens, R.N.
Marie A. Shea
Margo O. Ulysses
Alice P. Wall
Sister Denyse Simone Croteau SUSC
Sister Joan Frances Mitchell SUSC
Sister Catherine Stare SCH

BAHA'I
"THE EARTH
IS BUY ONE
COUNTRY,


LAUGHTER
CAMBODIA

HELP SOVIET Refugees
"TO PROVIDE TO MY
SON AN EDUCATION
IN A
FREE COUNTRY"

QUESTION: In regard to finances, what's in store for the private college such as Regis? Can it survive?
SISTER JEANNE D'ARC: You have undoubtedly read in the newspapers the high points of the recent Carnegie Study on the financial status of private education. It portrayed very graphically that a financial crisis is now! The problem of bridging the gap between operating expenses and operating income is real. To date, at Regis, the breach has been met in large part by the contributed services of the Sisters of St. Joseph. However, This gift is decreasing at the same time as there are sharp increases due to such factors as: salary increases, higher cost of living expenses, growing number of applicants needing financial aid, and new academic programs. This past year, close to 70% of the students applying for admission requested some aid — approximately 38% did receive assistance.

For private colleges not merely to survive, but to be significant, there must be more programs similar to the New York State Bundy Program. Likewise, if private colleges are to survive, alumnae must assume the central role, both in interesting prospective students in the college and in making substantial contributions to their college. There is a future for the private college, but only if it can obtain vastly increased support from its graduates, friends, as well as some state and/or federal assistance.

QUESTION: What effort is Regis making toward increased enrollment of disadvantaged and black students?
SISTER JEANNE D'ARC: The Regis Admissions Office, Alumnae, and students have made every effort within the resources of the college to interest students who are disadvantaged. Working closely with the Afro-American Society, a recruiting program has been arranged, including high school visitations and attendance at college programs especially aimed at assisting minority students. Some of the activities that the Office has been involved in include: membership in National Scholarship Service Fund for Negro Students and attendance at the annual meeting and college days in New York each spring; membership in Aspira (information and counseling organization for Puerto Ricans) and attendance at annual college day in New York; attendance at annual college day sponsored by METCO at Northeastern University in Boston; communication with Sponsors for Educational Opportunity.

The Admissions Office also sends congratulatory letters to students who have been cited by the National Achievement Scholarship Program for Negro Students for academic success and encourages them to apply for admission.

Whenever possible, our students who represent minority groups participate in college programs in order to bring Regis prospective students. Likewise, high school counselors have been requested to interest disadvantaged students in Regis.

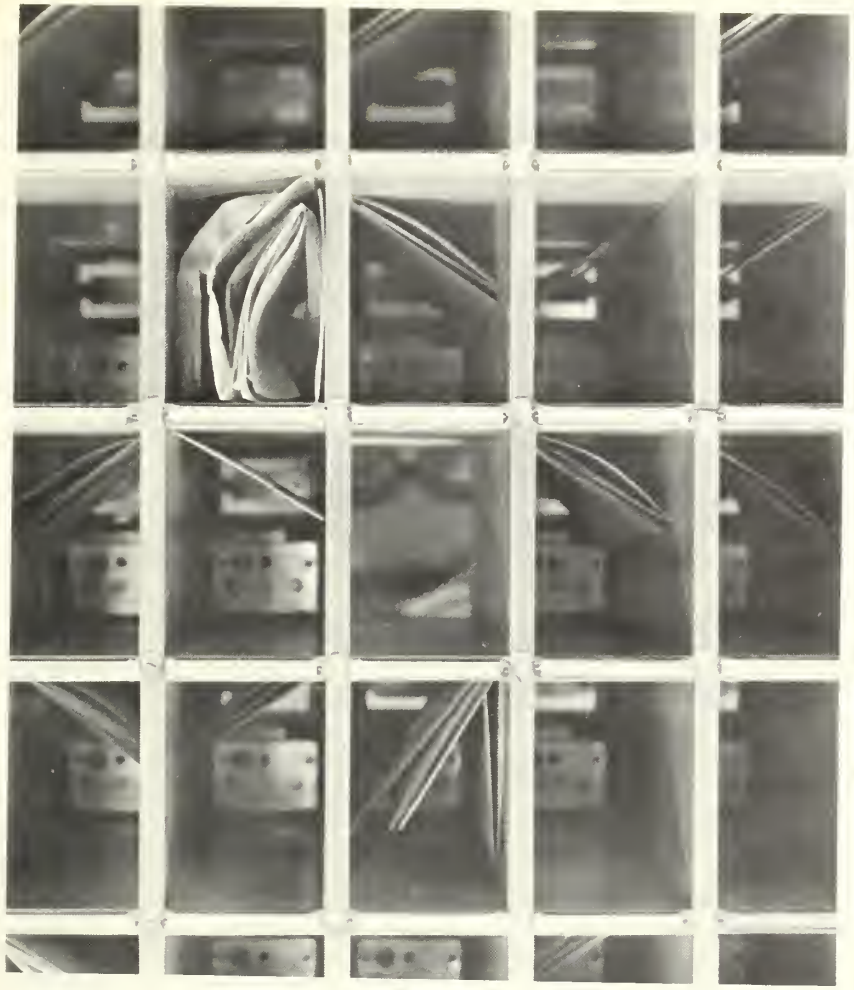
QUESTION: Has Viet Nam affected the so-called "apathy" on campus?
SISTER JEANNE D'ARC: I wouldn't say that there is apathy on campus. Rather I observe that students are more concerned and involved with events beyond the campus rather than in the extra-curricular events of the past.

QUESTION: Has the women's lib movement affected the student body? How do you think that it should?
SISTER JEANNE D'ARC: As I see it, the deeper issue underlying the concept of women's liberation is that of human growth and development—the right of each individual to become the person he or she has the potential to become. This coincides with the goals of liberal education. Certainly a strong college for women provides the opportunities for women to assume greater responsibility. Basically, this is, I believe, what most women are seeking. They want to have the opportunity to be recognized as person—not merely a cog in a wheel, or merely a useful member in a functional society.

There is, I believe, validity to some of the practical goals of the recent highly publicized Women's Liberation Movement—such as equal pay for equal work, promotion based on competency and merit, greater sharing of domestic responsibility, and changing the TV image of women as immature, irresponsible, submissive. While I support these objectives, I reject others, and likewise, the militant approach of the movement. It does seem that much of the present activity spreads an unhealthy excitement about women doing things that are still considered exceptional. It is an overreaction to a situation which does need change, but in a more rational fashion. Likewise, to be a truly liberating force, the movement must respect the freedom of each woman to choose her own role, whether it be predominantly within the home or in the larger community.

To speak of a cultural revolution is to speak of a new perception of reality. Yet, as our culture becomes more sophisticated, more technologically advanced, it becomes more difficult to discern those situations which are causing the oppression, causing the injustice, causing the inequality. Our perception of reality becomes conditioned to the fabric of the society, and cannot distinguish the conditions which should be changed. To speak, therefore, of changing a perception of reality without first clearly distinguishing the conditions which are creating a false perception, is futile. To expect the very institutions which make up the warp and woof of the offending society to accomplish these social changes is ludicrous. To speak of making these institutions relevant is to beg the question; the first step in a cultural revolution would be, in fact, to recognize the inherent irrelevance of those accepted institutions of social change. These institutions are tired; they lack the vitality to respond effectively. They are marching to a different drummer; they do not hear the urgent rhythm of our souls.

—Christine Fregosi



Student Council

QUESTION: What have you run up against in regards to apathy on campus?
MARIA ZODDA: I think apathy is a very apparent characteristic on the Regis campus, especially at certain periods. I suppose you could call it the winter syndrome. Then we have a little rebirth in the spring, with an increase in activities. Generally, I don't think the students are concerned with the same things, the same values, the same goals. Regis is not a community, as far as I can see. It would take a very charismatic person or a very big issue to bring us together.
MARGY PROCOPIO: The number of girls who care on this campus is in a minority. Those who do care, such as people here in student government, have just found any effort a frustrating experience. After awhile, you just cannot keep up the facade that you're doing something, or that your work is worthwhile, if you don't get cooperation from others. You want to be more than a service organization, but that's all you end up being because people just don't care and won't help you.
LINDA REGELE: A recent article in *Newsweek* stated that people are running to the suburbs and hiding because the changes are coming too fast and heavy to be borne. Maybe that's what the students here are reflecting: a malady that has permeated the country on all age levels, students not excluded. I don't know . . . apathy, unconcern; whatever it is, it's frustrating.
MADELINE SERPA: I agree with you, but there's one more thing that seems to be peculiar to Regis, and particularly this year. The students here are very grade conscious and often this leads

them away from all other parts of their life. Many of them always think about the future and their degree, and they don't think about what's happening to them right now.
LINDA: Future, maybe they won't have a future!
MADELINE: Right, Linda, if they don't think about the present, the future looks pretty nebulous. The kids work for next week and the week after, next year or the year after. This keeps going on and periods of time are lost.
ELLEN FITZGERALD: I don't think the problem of apathy is peculiar to the Regis campus at all. I'm sure that it's a problem of students in general.

Our Student Government has been in office only since September. We are, so to speak, an interim type of government. It is frustrating for all of us to be in Student Government. There is a transition taking place, a change of issues of social life toward a social action program. Perhaps we haven't done the best job we could have done, but I think we've made a start. The new Council will have to set its own goals, but it will have to concentrate on issues off the Regis campus. The concern has to change from the idea of Regis students to that of citizens.
ROSEMARY CULLINANE: I feel apathetic myself right now because it seems as though there is no real communication between the administration and us. Going through the so-called proper channels is discouraging when one word, one changed thought, nullifies a whole semester's work.

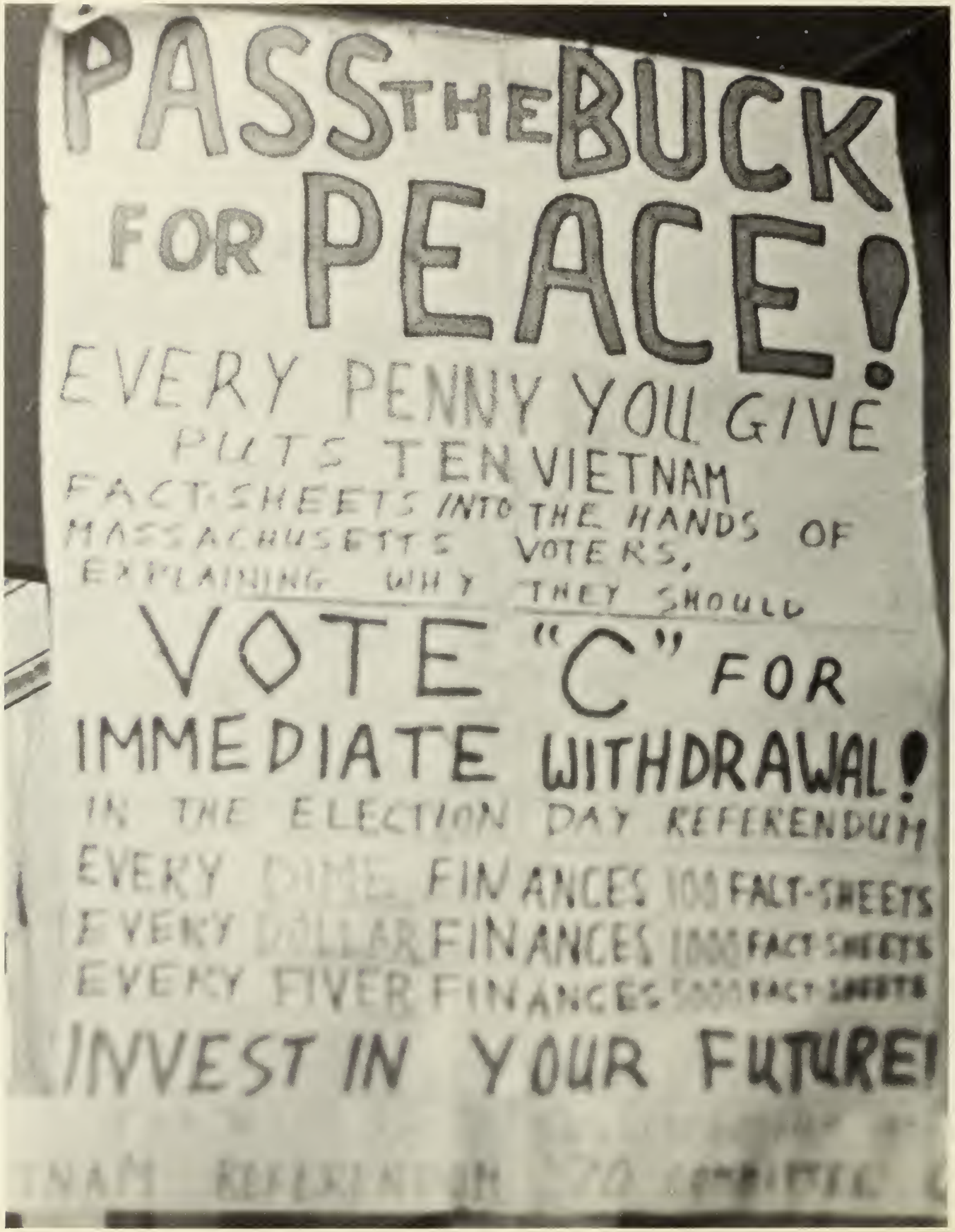
The student on the Regis campus is not considered a citizen. We ask ourselves: Does the administration believe we're qualified for anything, for any decision making at all?
MARIA: For instance, there was a committee formed to investigate coeducation. No, not coeducation, but to investigate if a committee was needed. Isn't that beautiful? A committee to investigate to see if a committee is necessary. Anyways, we did a lot of investigating and came up with a few conclusions based on quite a bit of research. When the time came to give a report, the only thing that the powers-that-be would accept from us was whether a committee was needed. All the preliminary work that was done might as well have gone right down the drain.

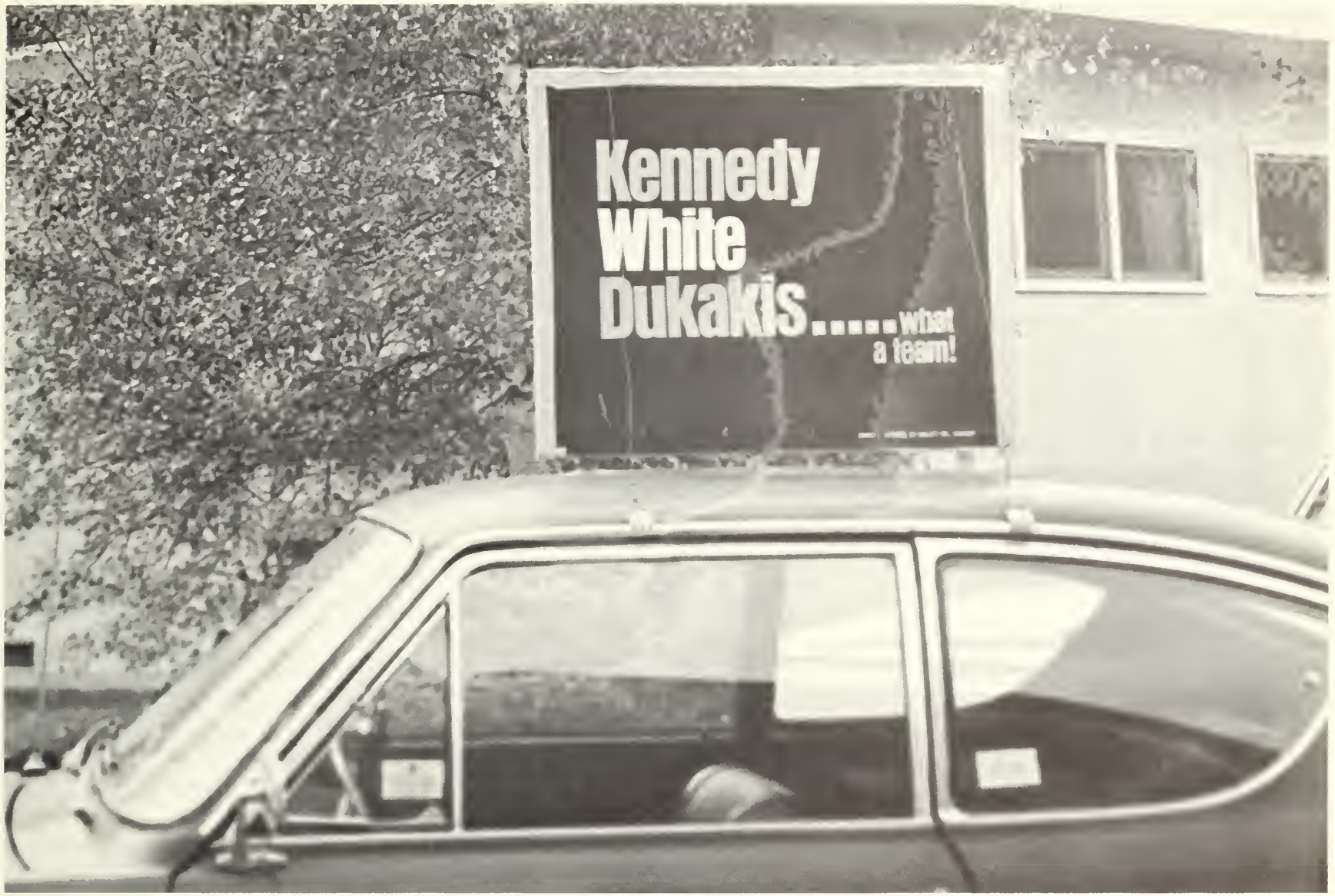
Our research, because it was conducted by students, I suspect, is not being either used or considered.
ROSEMARY: It's been like that, though. Apathy exists on all levels because of frustration. Our link with the administration has been very poor. The meetings were token, and very little listening ever took place.

QUESTION: Could you comment on the school's admission policy of black and disadvantaged students?
ELLEN: I think that they've been very fair. For over 20 years, Regis has given scholarship aid to blacks. I know they recruited hard last year. The enrollment of blacks is still small, but I think that it's because of the nature of the school itself rather than any fault of the admission policy. I don't think that a small, predominantly white, rural, Catholic college for women is attractive to a black college student.
MARGIE: As far as scholarships and loans go, I think Regis is very, very fair. I know that the resources aren't many, but I think that they utilize what they do have to the utmost extent. Many of the girls in my class wouldn't be here if it weren't for aid from Regis. There certainly isn't any bias here for the wealthy student over the student who is disadvantaged.

QUESTION: Has Viet Nam affected the attitude on campus, in regard to activism or politics?
LINDA: It has, but not as much as it should, maybe. We had a strike last spring and Drinan and Donahue were both featured speakers. When Father Drinan's crew asked for help, 150 girls volunteered their help. This year, I headed up the drive in the fall. We canvassed on Saturdays, and on no Saturday did more than 5 girls show up. The malaise was nationwide: 1% of the college population turned out to help the candidates they had pledged themselves to. This is a very poor showing for students who showed such promise last spring. I don't think that the strike politicized any students on campus that weren't already. Viet Nam has certainly started a revolution in thinking, along the anti-war, humanist revival, anti-poverty lines, but its hard to see any action based on the new thoughts.

Student Power
MOE
MAWRA
CASS
EAHY
CHRIS


PASS THE BUCK
FOR PEACE!
EVERY PENNY YOU GIVE
PUTS TEN VIETNAM
FACT-SHEETS INTO THE HANDS OF
MASSACHUSETTS VOTERS,
EXPLAINING WHY THEY SHOULD
VOTE "C" FOR
IMMEDIATE WITHDRAWAL!
IN THE ELECTION DAY REFERENDUM
EVERY DIME FINANCES 100 FACT-SHEETS
EVERY DOLLAR FINANCES 1000 FACT-SHEETS
EVERY FIVER FINANCES 5000 FACT-SHEETS
INVEST IN YOUR FUTURE!


Kennedy
White
Dukakis.....what
a team!

Uncle Peter works under a bridge. His first day on the job he made $7.95 per hour. Union man, of course.

What's her name will make $50,000 if she sings (or whatever it is she does) and properly seduces the Las Vegas audience.

Many of us will graduate in June and won't have a job. We're over qualified for the blue-collar job and white-collar men and women join the already too long list of unemployed every day.

A logical situation? I think not. Do I not have reason to seek a change in Uncle Sam's value system?

Granted, the economist can list alternative budgets that would channel the already exorbitant amounts of money from the military department (given that we have the Middle East and Southeast Asia) into social welfare programs or back into the budget to affect deficit spending. The object of consideration is what can be done with the fiscal dividend when we get it. But the question that follows can't be answered as readily. Who will change the value structure? In what direction?

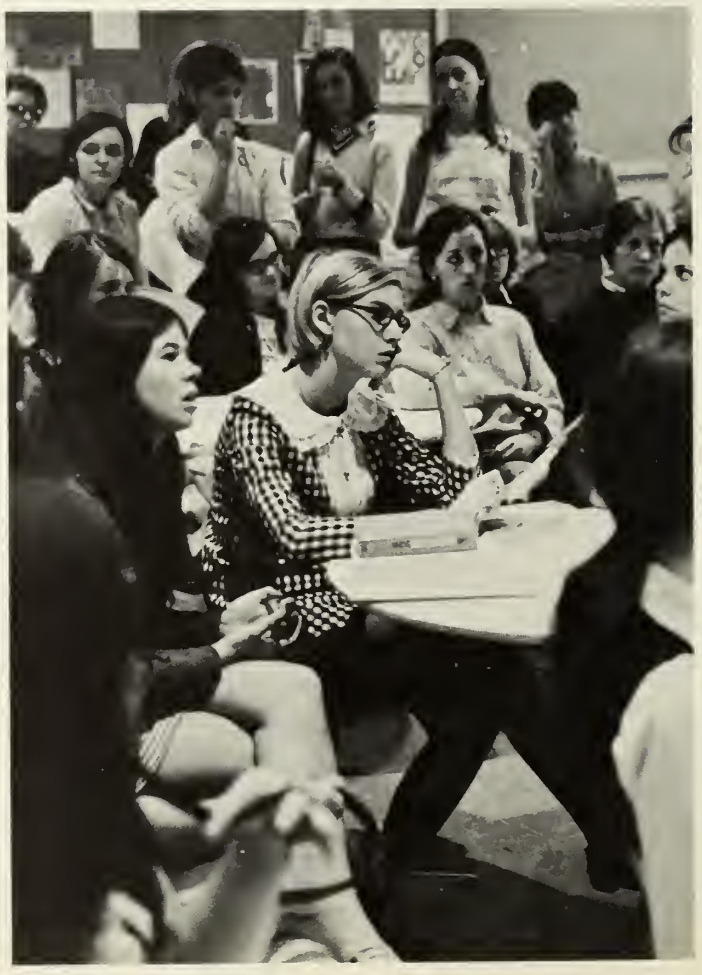
Now, don't misunderstand me. I'm not as concerned about the money as the misallocations. I don't want to make $50,000 this weekend. This weekend!? Neither do I want to earn my bread fitting iron things together under a bridge. (uncle Peter says it gets damn cold. He does it. That's his economic choice. Not mine.) I could go out and work for the war machine. That's where the money is being poured into the system, that's where the jobs are. QED. But do I want to support this system? These values? Can I turn it down? If roadblocks lead me astray, I can't make a free choice.

Uncle Peter said his silent majority-fascist-egalitarian parents set up these roadblocks. (Quite an extraordinary couple, aren't they?) I won't be as harsh (nice of me, huh?) but obviously their generation set up the budget and they think military expenditures warrant more money than social programs. Socialism may as well be a four-letter word.

Think of their budget, then think of the alternatives to spending money on war. The fiscal dividend might be quite large, but if the silent majority determines how it is to be distributed . . .

is saving
at the
Boston Five

KE



I

One morning I said to my son, "John, we want you to eat this cereal because it will help you to grow, to become strong, and graceful, and intelligent, and to feel good." However, John said, "But I don't want to eat it because it is yicky." I explained about proteins and minerals and told him that when he was an adult he would decide for himself what to eat, but his response was, "Still yicky."

He wound up eating cottage cheese or something. It was annoying that he refused cereal, but of course the whole idea is that John will grow strong, graceful, and intelligent, not that he do what I tell him.

II

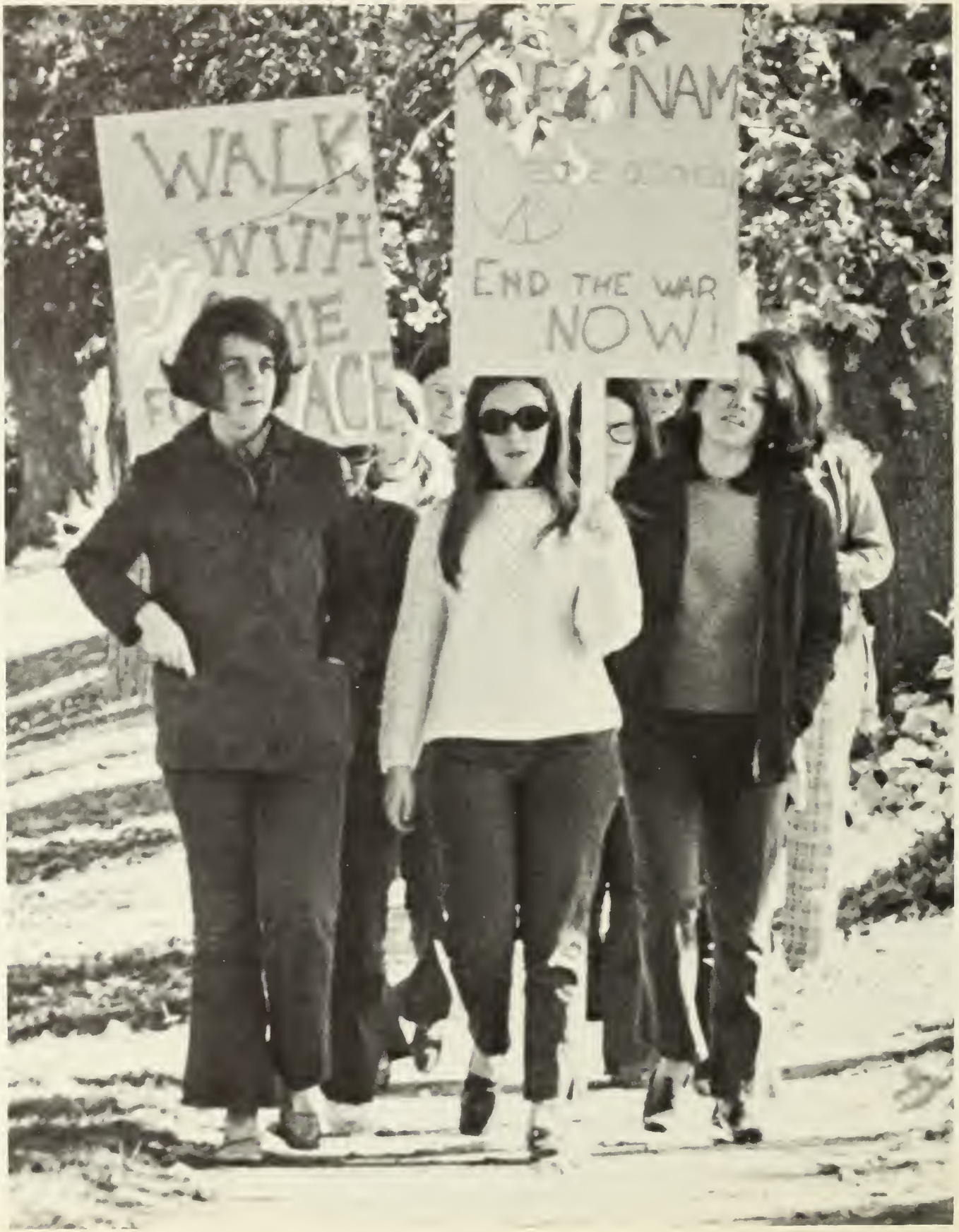
One day at Anycollege, Charles Student's advisor told him, "You have to fulfill X,Y, and Z requirements." However, Charles said, "But I find that stuff a drag. Why do I have to?" His advisor said something about "well-rounded" and "conversant with Human thought," but Charles felt well-rounded already and did not believe him. The upshot was that Charles signed up for X and Y because it was a Rule of Anycollege. (He put off Z until next year.)

III

Adults don't (normally) tell other adults to do things "because I say so." There isn't even much usefulness in telling children what to do. But a parent at least has the advantage of having definite ends in mind, and that can free him to find alternate means of reaching such goals. (Ballet lessons aren't the only way to make someone graceful.)

Colleges aren't so lucky. Within themselves they are confused about their goals and objectives, and they find their stated purposes increasingly rejected by their clientele. This is one reason why Anycollege's requirements are eroding. It's hard to require things as means to an end when the ends are no longer clear.

—Ed Siegfried


WALK
WITH
END THE WAR
NOW!

WYF
ME
FOR PEACE

EXIT
TER PAN

The frequency at which modern man must make choices involving lives beyond his own has been increasing at an ever more rapid rate. Our success and understanding of this difficult task is attested to by the very complexity of our world. Immense governmental, military and technological structure is commonplace, and visiting the moon within our realm of experience. The off-spring of the class of 1971 will, however, be faced with a new sort of decision: the time is close at hand when men will have the option and the responsibility of selecting an optimum human population size for the earth. It is time now to begin thinking and planning for that decision.

At the moment, some people feel (and one need not be an ecologist to have an opinion in the matter) that the carrying capacity of the United States has been exceeded. One, in particular, Dr. Paul Ehrlich, a noted authority on the population explosion, suggests that Americans are almost one and one-half times as abundant as they should be to live a high quality life. He points to our strained city governments and law enforcement agencies, our dwindling resources and crowded recreation sites as evidence.

What measures can we use to determine the best size for our population and that of the world? This question is made difficult by three factors. First, it requires that we list and order what is most important in life. Even Americans who are famous for their ability to reach agreement in electing officials, will argue heatedly in a choice between the use of an area for recreation with access for cars and boats and people, or its preservation as wilderness useful for only the select few who could afford the time and energy to "hike in."

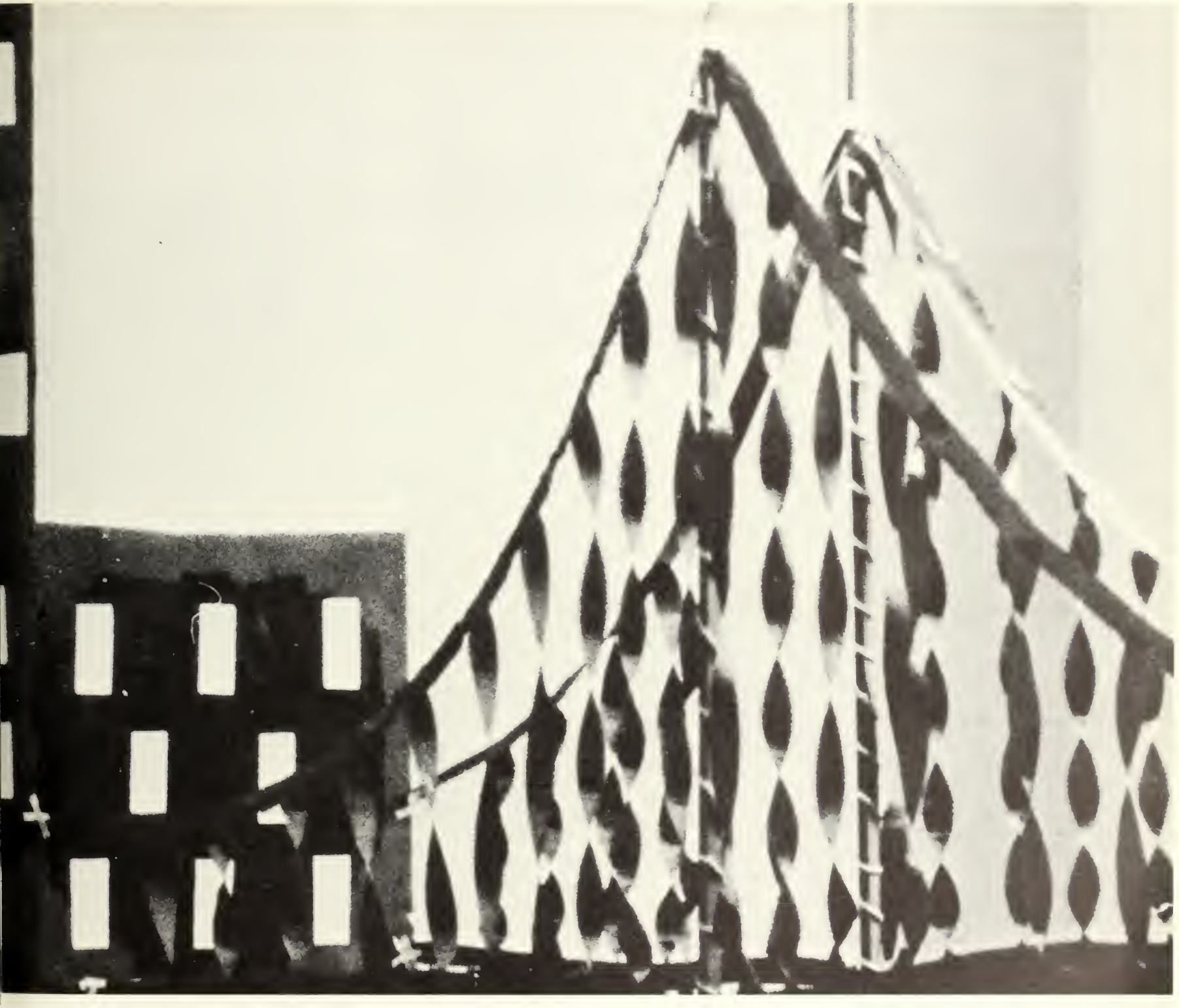
The second obstacle in answering this question is that of placing quantitative value on the aesthetic, cultural and historical richness of our natural resources. How much value does a winter trail in the White Mountains lose for skiers, when eager but noisy snowmobiles are permitted its use?

The third snag, and one we as a people are just becoming aware of, is the value our descendents will place on nature. Can we expect each generation to see our action in damming Glen Canyon to make Lake Mead as the proper action, or are we the ones who are damned for our action, for taking the easy way out in the light of water shortages and future "electric power needs."

Certainly one of the prime requirements in overcoming the difficulties presented is our education, stressing breadth as well as depth in understanding. To that degree, Regis is doing its share in deciding the future of man in the population sense.

—Hugh Nelson

MY WORLD
and
YOU'RE WELCOME
TO IT



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